

Just as we have reference to the other version for there is no end to the quibbles and quibbles with which we have struggled to prevent the crushing and annihilating power of these statutes; by which none have endeavored to restrict the application of the law we are now discussing to the stealing of slaves. And this statute were merely a law for the stealing and rendering more sacred a man's slave property, making it, in fact, incomparably more sacred than any other property. They say that 'added to steal a slave from his owner is worthy of death, but not to steal a man from himself, and from God is his Maker.' You may steal a free man and make him a slave; that process, in certain cases, in these latter days, may be just a Christian process for his good, the providential mode by which he is to be taught religion! But the moment you have taken away from him his property, you have taken away his freedom, and converted him into a piece of sacred property! Then to steal him from his master is as wicked worthy of death! Is the human mind capable of conceiving a more dishonorable or a more palpable crime than this? Is the human mind capable of believing that men could be found willing to descend to such baseness, or most with the capacity of such detestable wriggling and

turning up the anomaly from exposure and reprobation to say that some men may bid slaves for their money. Very well, and if all would do it, there would be no more Slavery, and no more slave laws. But if some men will not change the nature of the system. By wrangling about *per se*, some men succeed in putting their own judgment and conscience at rest, and sinking their moral discernment in the sea of sophistry and falsehood. Can they imagine that God will excuse them when they stand at His bar and plead, for their reason for not opposing the wickedness of slavery, that they could not accept the doctrine of its being *per se* a crime?

As if there was a talkman to protect you from God's judgment! You, who resort to such apologies to shield you, and hide yourselves from your duty and your country in the hour of peril, the day that the Lord will appear in boldness, are like the bewildered prophet seeing the presence of the Lord. The mighty tempest is now about you, but you are all snugly sleeping in the sides of the ship, as if a strong gale could keep you from even knowing that a storm

was a man who threw stones at David and cursed by the wayside, if that was the way in which he had his domestic at home. The Jewish law strictly debarred any one from ever returning, was his master servant that had fled from his master. If an owner had a man or a woman who had fled from him, he was commanded to restore it to the owner, as property; but if a man's servant had fled away, he was in like manner *forbidden* to rest or demonstrating in the strongest manner that a man was never regarded as property, and could not be sold as property, or be taken to the market, or be restored to him as his property; but a man's being a slave to him, and could not be a man's, if he chose to take himself away, was considered as taking away anything that belonged to master, or could be claimed and taken back. It is not possible for us in a general demonstration of the strength of the law, to admit that the Jewish law had been admitted, if a servant had been restored to his master and master's owners, then the world would so have permitted any two-legged rascal to run away from the owner, to steal from the master, that a four-legged property, a biped, have no more right of property in himself than a dropped and a man. To desert, to flee, to run away, to secrete, protest, and keep back from the master a strayed or runaway biped in the shape man, than a strayed or runaway quadruped in the of an ox or an ass.

not been left to the arbitrary translation of *servant into do-mam* by our English translators. The 33^d chapter of Leviticus, where the Jubilee is first mentioned, has been translated, on an argument which has been formed, of the absence of any kind of or degree of involuntary servitude for them. The same word is used of procuring servants as Hebrew, and in neither case, also, can it mean bondman, but simply and just. In the 16th verse of the 33^d chapter, as the word bond has been formed in our Bibles, where there is not only no such word, as answering to it, in the original Hebrew, but of the heathen was not bondage, and made mention to Slavery; and the law of heathen nations did the Jubilee was simply a naturalization of your duration. It was a fifty years' period, after which the people were to be free, and it was a contrivance to drain of its heulness. The heathen slaves were not to be admitted at once to the privilege of freedom and of citizenship among the Hebrews, but to be under restraint, law, and service. They were put under such a system as made them work for their freedom, and they were not to be admitted but betwixt and ordered, a system that led to instruction and kindness, and made them grow into integral elements of the nation. It was a system of emancipation and of regeneration, going on through ages—the effect of an ascent of foreign ignorance, depravity, and bad teaching, into a state of comfort, knowledge, and piety. And the

pursuit of his business, learning that
 demand for his work at New-Orleans,
 he might more rapidly acquire a compe-
 tency upon his profession, than he could
 at home. He had hardly got established
 when he was sent for him to make a contract with
 him, and in effect, reimbursing some part
 of his cost. She desired him to make a
 will, and to let her know the lowest
 he would under take the business. The
 man had never expected to be so de-
 manded, and he thought that if he
 concluded not to engage him. The work
 for three months, she concluded she
 to buy a carpenter, and sell him again.
 The man left the house, went to his
 job, took, closed up his half-stake
 in the New-York, passed in the first ship he
 could get, and returned to his country
 where he could buy his carpenter and
 live in the Spring, was no place for him or
 to live in. And where in the whole ex-
 tensive empire, let Slavery once be
 length and breadth of it, can free and
 find a breathing place? Where will
 command its rights of existence, or
 its rights of property? The
 vast and mighty evidence in regard
 to the Word and in the providential
 mighty God upon it, and in its fruits in
 man. The intimations of all mankind go
 to show, the moral sense of human nature
 the system of Slavery to be, in its

and cut out as the scourge of a depraved and of a vicious society isolated and abandoned policy be in rhetoric as their normal form, that which is the genuine problem of it, but in this nation and with the people's approbation the fundamental, determining, and processes of public and private worship, the north star of our of our morals, the law of domestic State.

These professions and demands have been in the Providence of God, we experiment to go that length, question of its sanction or rejection the nation's choice, that the people of the extension of slavery but view it as a daring, yet well-known, establishing the throne of iniquity in virtue mischief by a law. The angels know a greater wickedness. The of Omri in Israel, for the iniquity he whole people of the land were as were the people of the land, his race infamous. The territorial annexation in Kansas and the east, enforced by the United States and of the Executive, at the end of Representatives has declared and there very just and un- anxious, unrighteous, and therefore